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A
DISCOVERIE OF
TRUTH.

Presented to the Sonnes of
Truth : In Answer to two
Letters.

By PAUL HOBSON.

The Second Edition, Corrected,
and Inlarged.

1 Thes. 5. 21. *Prove all things:
hold fast that which is good.*

Matth. 11. 19. *Wisdom is justified
of her children.*

Psal. 36. 9. *In thy light wee shall
see light.*

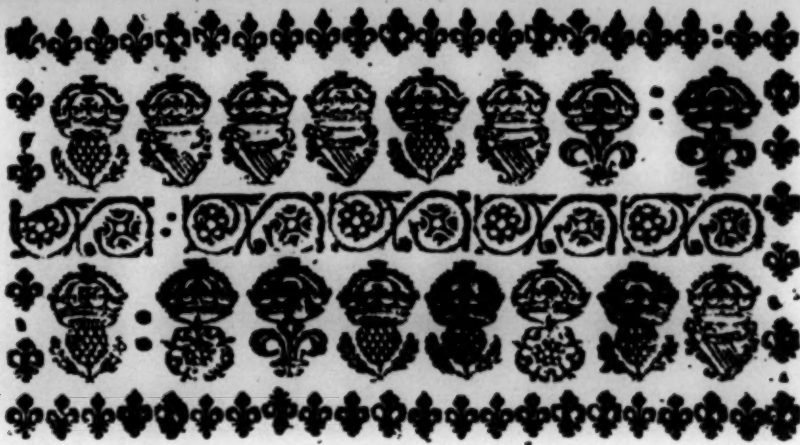
The Truth is one , and never truly
understood by any , till they
be one with it.

London, printed by J. Coe.

1647.



it
dis
the
pos
can



TO THE
READER.



It is the property
of souls possessed
with *Truth*, ac-
cordingly as they
are refreshed by
the discoveries of
it, so are they carried out to
discover the same things to o-
thers: According to the A-
postles words. Acts 4. 20. *We*
cannot chuse but declare the things
A 3 *which*

To the Reader,
which we have seene and heard.
And likewise 1. I hn. 1. 3. *That*
which we have seene, and heard,
declare we unto you; that so you
may have fellowship with us. The
same thing may I speake; Since
the Lord hath been pleased
through the discoveries of free
grace, in the out-goings of his
love through Iesus Christ; in
which I was freed from the ter-
rors of the Law; from the
bondage and burthen of sinne,
which rather drove me from
God, then any wayes drew me
to God; I in the injoyment of
that light, and love, was, and
am still constrained to speake
forth *the things that I have seene*
and heard. For the sweetnesse of
that light, and love hath so in-
deared my Spirit to it, that I
am constrained (as opportu-
nity

To the Reader.

nity, and occasion shall offer it
selfe) to declare what I do en-
joy. Therefore I thought good,
for the benefit of others, to set
forth this booke in print, which
is an *Answer to two letters*, sent
from two friends to me; And
being desired afterwards to put
it in print, I have accordingly
done it: Together with an *Ad-
dition* to it, being an *Answer to
another question*, sent from ano-
ther friend; Concerning *Univer-
sall Redemption*.

My desire of you (*Christian
Reader*) is, That you may rather
by *Truth*, endeavour to see
Truth in it; then catch at any
broken expressions, you may
gather from it; For it is rather
set forth to declare *Truth*, then
mans wisdom.

To the Reader.

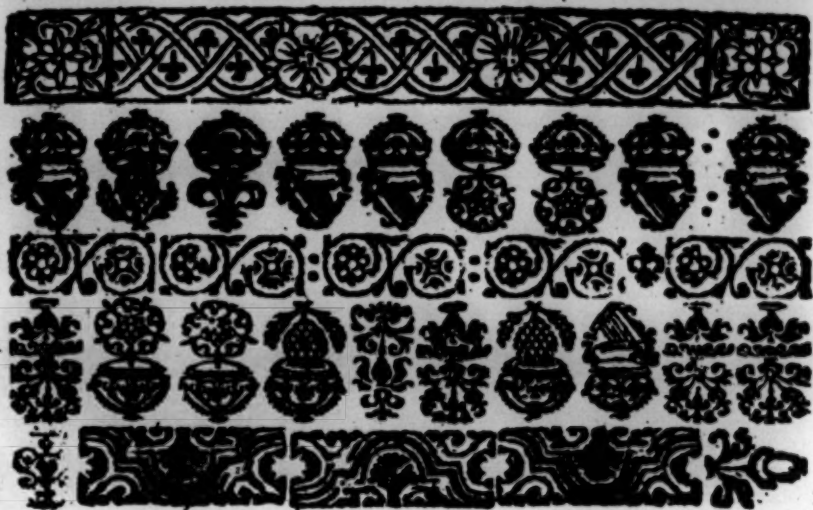
And so I leave you to the
Truth, desiring that you by it
may be made able to judge of it.

Yours in the

Lord:

PAUL HOBSON.

Dear



DEARE Friend , and Bro-
ther , in our Lord Iesus
Christ , though I am not
ignorant of your cares and
troubles ; in regard of your place
and weaknesse ; and of your many
pensive thoughts in regard of the
Church of God ; the happinesse of
which , I am sure you desire so
much to see ; and that God , in
Christ to his may be all in all ,
though you were not at all ; And
knowing you are at all times Wil-
ling to give forth your selfe in
love for the good of all that de-
sire acquaintance with , and know-
ledge of the Truthes of God ;
know-

knowing you to be taken up by
the power of the love of God: and
as the Apostle Paul, Phil. 3. 8.
Which counted all things
drosse and dung in comparison
of the knowledge of Christ;
So I question, not but you, whose
spirit is taken up with a power of
love, will count it your greatest
happinesse, to declare to others
the breathings forth of that
love; and will esteeme all o-
ther time mis spent in comparison
of an opportunitie wherein you
may declare God in his love,
to his Saints: not over them;
but to them. And therefore I
make bold to present you with
some places of Scripture, desi-
ring your thoughts on them,
and what may be gathered from
them; as the Holy Ghost in-
terdeth by them: And I shall de-
sire God to direct you in them,
that

that by you as an instrument, his
minde may be made known from
them.

The Scriptures are such as
seeme to speake contradictions
(but I know it is because we want
light in us to discover the deepe
things of God) Some seeming to
speake to man, as if in himselfe,
he had power to turne to God,
though the Apostle saith in Phil.
2. 13. It is of God, which
worketh in you, both to will
and to do. Other Scriptures are
such as speake of Gods Free grace,
and love to man kinde, in giving
himselfe for us, and setting his
love upon us, without any pre-
paration in us: And some other
Scriptures which I shall desire
you for the good of some other
your friends, to speake from
them, what the Lord is pleased
to give forth to you of them;
And

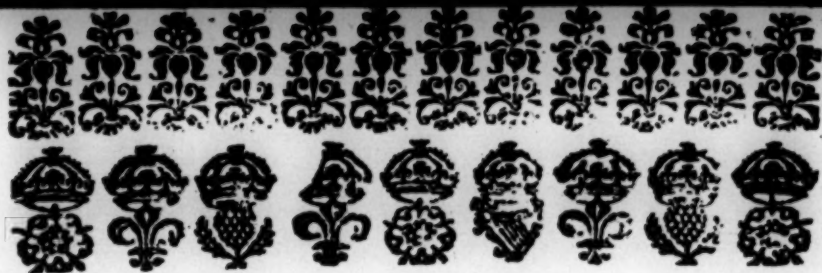
at the first may seeme to starile you,
in regard of the great taske; yet
let the consideration of the great
good, you may be an instrument of
to some, which so much long in
these darke times, to know the
mind of God from them, be pre-
valent with you, to Answer my
request, that knowing his love
and will, we may be taken up
by the power of love, to do his
will.

Thus not doubting of an An-
swer, as speedily as you can conve-
niently; ceasing to urge you any
more; But with the Darknesse
of the mindes of those who
would much rejoyce in that
light which God hath given
you, that it may be made
out to them by the power of
that Spirit that hath given it
selfe forth in you: Commending
you

you to the Lord, and to the Word of
his grace, which is only able to keepe
you - and make out the misterie of
his mind to you. I rest, with my best
respects to you, and prayers for you,
desiring in love to serve you.

THO : THORNTON.

The



The Scriptures mentioned
in the first Letter, are
these.

JOHN. 14. 1.

Let not your hearts be troubled: ye
believe in God, believe also in me.

JOHN. 14. 6. 8.

Iesus saith unto him, I am the way,
the truth, and the life: no man cometh
unto the Father but by me.

Philip saith unto him, Lord, shew us
the Father, and it sufficeth us.

REVEL. 21. latter end
of the 9. verse.

Come hither, and I will shew thee
the Bride, the Lambes wife.

ESAY. 40. 11.

He shall feed his flock like a Shep-
heard:

heard: he shall gather the lambs with
his arme, and carry them in his bosome
and shall gently leade those that are
with young.

REVEL. 16. begining of
the 19. verse.

And the great City was divided in-
to three parts.

HOSHA. 10. 12.

Sow to your selves in righteous-
nesse, reap in mercy: break up your
fallow ground: for it is time to seeke
the Lord, till he come, and raine
righteousnesse upon us.

JER. 4. 3. 4.

For thus saith the Lord to the men
of Judah and Ierusalem.

Breake up your fallow ground,
and sow not amongst thornes.

Circumci'e your selves to the Lord,
and take away the fore-skin of your
hearts.

The



The Questions answered in
the Second Letter ; are
these.

1. **I**S a Christian freed from the Moral Law, yea or no ?

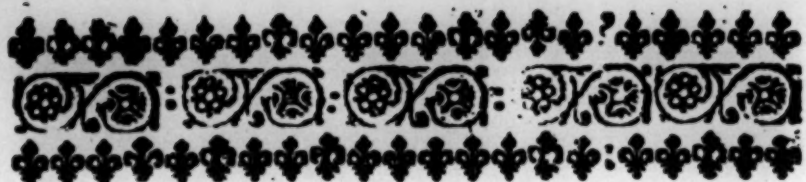
2. Whether a Christian tempted to sinne, should strive against sinne ; yea, or no ?

3. Whether sanctification can evidence justification, when justification lies darke ?

4. How shall a poor soule, that hath not the Witnesse of the Spirit, nor cannot see any goodnesse in it selfe : How I say, shall such a soule take comfort ? Or, on what condition shall we tender comfort to such a soule ?

To which is added a fifth ; viz.

5. Whether Christ in his coming, did purchase Life, and Salvation for All, or onely for the Elect ?



A
DISCOVERIE
of Truth:

Presented to the Sonnes of
T R V T H.



Dear Friend, I salute
 you in the Lord;
 rejoycing much to
 hear the breathing
 of Christ by you. I

should rejoyce to have an opportunity to exchange something of the language of Christ with you, face to face. I have received your Letter, the sum of which I conceive is this; that I, or rather Christ by me, would give you an answer of certain places of Scripture, thus.

B

First,

First, what I by the spirit of God do apprehend to be the mind of God in them. 2. What conclusions naturally may be drawne from them.

Which Scriptures, as you expresse in your letter, seemes to contradict each other: some of them breathing forth the Gospel, wherein all duties are sweetly layd upon the power of life, given in by God; the other, laying duties upon the creature, to get life from God. To which I answer, according to that light which God hath given in to me, so is he apprehended by me, and according to that you shall have an answer from me.

Psal. 36.9. For the Scripture, which is the word of God, none can understand but such that live in God, and so receive the knowledge of his minde, not from the second, but first hand, which is the priviledge of the Saints; who know truth from falshood, and that by living in truth: Now this word of God, which indeed is God, but as it is looked upon by us, and given out to us, in those

those two things is the word considered, as Law and Gospel; and if you looke upon these not in God as God, but as a word held out to us, then there is a difference, and that thus.

We may describe the Law thus: A Declaration of duties, holding forth life: not to be given to us but wrought out by us.

Deut. 4. 1.
Lev. 18. 5.

The Gospell we may describe, thus; It is a tender of a full Christ, from a free God to a nothing creature: in which tender, God is pleased to give downe life from himself, not onely to be held out to us, but also to be revealed in us; So that this light in us, really becomes life for us, to produce in us, and act by us; what in the Law is required of us, in which description, you may consider these Corrolaries.

Ioh. 1. 4.
Rom. 8. 3.
4.
Ioh. 15. 5.

First, that the comming of Christ from God the Father, to the sonnes of men, was not the cause, but the effect of the love of God.

Secondly, whatsoever is required of us, or can be desired by us, is to

Ioh. 3. 16.

be found alone in Christ, as he is held out to us.

Ezek. 16. Thirdly, that the tender of Christ
4, 5, 6. to us, is not to any qualification in
Rom. 4. 15. us, or any good wrought by us.

Rom. 5. 8. Fourthly, it is Christ alone that
Ioh. 14. 6. brings down life from God; and carries up the soule again to God.

Ro. 10. 20. Fifthly, what we gather from the supposition, in the description is this, that the tender of Christ in a promise, which is the summe of the promise; Christ first receives us in the going forth of himselfe through the promise, before we receive him in going out to the promise; And that is cleare from this ground: Because we cannot go out to him, till we enjoy a power from him, and we never enjoy power from him, till we by the going forth of himselfe, are laid hold on by himselfe.

Deare friend, for the use of the Corolies, I leave to you, or rather the truth in you, which is able so to unfold it selfe, as to overcome your heart with it, and silence all disputes

disputes of reason that is against it.

Now for the law ; to those that see it onely by a light that flowes from it , and not according to the rules of the Gospell, it will not onely seem to be contrary to the Gospell, but will cause the beholder to convert the Gospell into Law , and preach the Gospell as Law, and that is one Element where Antichrist lives. And that is the reason why we have so many men in these daies that preach, and presse men to make brick without straw.

But passing over that , the Law I must confesse, is not looked upon distinctly from the Gospell, by rules of the Gospell, which darkens to us, both the Law and Gospell.

But we are to consider the Law thus : First, that the Law , is that wherein God discovers his authoritie as a God over us, requiring duties of us ; and although we have lost that ability to answer Law , yet the Law continues to declare Gods authoritie , but not our abilitie. And for such expressions in the Word,

You must worke, you must do this and that; it is not to declare our abilitye, but left to declare Gods authoritye, and this is the first rule to judge of the expression of the Law, so as they may not contradict the Gospel.

Object. This seemes not to be a truth, because that such expressions in Scripture are not few but many, it is not only at one time but often; to which I answer.

Answer. Had God withdrawn and not made out these discoveries, which manifest his authority, it would have been conceived, that when there was an alteration in the creature, that this alteration wrought an alteration in God; And so it might be apprehended, that something below God, had power to cause an alteration or change in God; which the Holy Ghost will by no expression admit of such a construction.

Second Rule. God was pleased from his infinite love to give a Christ, not onely to fulfill the Law for

for us, but also to be a light; as in ²Cor. 3
us, so also a light held out to us, in ^{15. 18.}
which light we are to see the Law: ^{Heb. 12.}
For we are not now to see the Law ^{18. 22.}
in the valeid light of *Moses*, but in
the uncovering light of *Christ*: and
if you thus see the Law, you shall
see that which in the hand of *Moses*
was required to get life; in this
light of *Christ* you shall see it held
out, as actions to be done by us, as
begotten of life; in the other, to
work that we may be loved, here to
work in that we are beloved; and
this presents the Law lovely.

For dear friend, know this, that
nothing is injoyed by us as it is in
its selfe, unlesse it be apprehended by
a light sutable to its selfe; for if we
look upon a white object through a
red glasse, the object is not white to
us as it is in its selfe, but red accor-
ding to the light through which it
is apprehended by us. So God in
the Law, if judged by the bare ex-
pressions of the Law, and not in the
light of love, he appeares rough and
not lovely; but when we being led

Rom. 7. 12

forth by Christ, and sweetly gathered up in Christ, and there see the Law, we shall then see the Law lovely; And say as the Apostle, the Law is holy, just, and good. And so we shall not see such a contradiction betwixt the Law and Gospell.

When we thus see truth in truth, we shall then see a one-ness betwixt truth, or rather the truth, to be one, & that only one; which was, which is, which shall be.

But I say no more of the Law, but come to give an answer to your Scriptures in perticular; according to your desires.

And first of the first; being the 14. of Iohn and the first: *Let not your hearts be troubled, yee believe in God, beleeve also in me.*

In which Scripture, in generall it holds for these two things.

First, a dehortation; Let not your hearts be troubled.

Secondly, a direction; Yee beleeve in God, beleeve also in me: But that wee may understand the meaning of the words, before we
come

come to draw conclusions, consider these things :

First, the party speaking, Christ.

Secondly, his ends of his thus speaking; which was this: He being to depart from them in his bodily presence, and knowing what evill disposition there was in them, knew well at his deparrure they would be full of feares, through much trouble, and so sin against God.

The Doctrin from thence obser-

Doct.

ved, is this; That it was the way of your Christs care in all his teachings, to keep his Disciples from sinfull fear :

Ioh. 16.33

Luk. 12.24

Luk. 1.74.

Contrary to some mens teaching now, which preach obedience to be drawn forth from the terrours of a Law, and not from the power of love; which teaching, produces diversly such effects as these.

First, it rather drives men from God, then drawes men to God; for men are drawn to love, only by love, and God is love.

Secondly, the creature to help it self, it rather sets upon that which is properly the work of God, then for it

it to work from' a power of God, seeing all to come from God.

Thirdly, such teaching, teach men rather to live upon the creature than **G O D** ; which we do ; first, when we live upon the actings of God to us, and secondly, when we live upon the acts of God in us, towards himselfe ; This condition is full of feare, and whether this be a finfull fear yea or no, I leave you to judge, which I hope have otherwaies learned Christ ; and so much of the party speaking, with the end of his speaking.

Now of the matter spoke, & first, of the dehortation ; *Let not your hearts be troubled* : The nature of a dehortation implyes sin, and in this do not onely consider the dehortation, but the parties dehorted, which was the Disciples that were possessed with Christ, from whence observe this conclusion ;

Doct.

Mat. 6.30.

Luk. 8:24:

25:

That not only others, but even the members of Christ, through want of knowledge of Christ, are apt to be troubled with such a trouble, that is
confi-

God condemned by Christ; I shall speake
nothing of that trouble which is
lawfull and approved of by Christ;
nor of that trouble which is sinfull
and contrary to Christ, because I
have spoken of it in the conclusion
before; onely from one terme in this
conclusion, I will draw one Corro-
lary; and that is this.

That all trouble that is a sin a-
gainst Christ, doth directly arise Mat. 16.8
from ignorance of Christ: And so 9. 11.
much of the dehortation.

For the direction, *Ye believe in
God, believe also in me.*

First, *Ye believe in God*, in which
words is not onely a direction, but
an acknowledgement, yee believe in
God, implying thus much; which
shall be as a conclusion from the
words, which is this.

That believing in God is the only *Doct.*
way to remove sinfull trouble from
the hearts of the people of God:
sinfull trouble ariseth in us, from the
not living upon God: but from a
living upon some thing below God;
now so soone, and so farre as a man
hath

hath power from God, to believe in God, so soone, and so farre is he really taken up in God, and from thence made able to live upon God; now because it is not a bare believing, but a believing rightly rectified, Christ adds this expression, *ye believe in God, believe also in me*. Before we draw any thing from these words, we will first consider the meaning of them, when he saith, *Believe in God, believe in me*, not that he intends God one object of Faith, and himselfe another, as being two, for they are one; Therefore he saith in that same Chapter, *He that hath seen me hath seene the Father*, Therefore I conceive the meaning of the place to be thus; *Yee believe in God, believe also in me*: That is, believe in God as he is held out in me: the conclusion from thence is this.

Doct.

That that faith which is the way
 2 Cor. 5. of God to remove sinfull troubles
 19. from the Spirits of the people of
 Joh. 17. 3. God, is not a bare believing of God,
 2 Cor. 3. bur a believing in God, as he is held
 18. out in his Sonne Christ.
 1 Joh. 5. 20

The

believe The Devils beleeve, and tremble; Jam. 2. 19.
 the truth hath a power and authori-
 ty in it selfe; presented to men, to
 subject their Spirits and overturne
 the reasons of men, that they are so
 carried out to assent to truth, that
 they are made to acknowledge Truth
 to be Truth: So *Simon Magnus and*
Indas, &c.

This faith men may have and go
 to hell, this faith though it carries
 men to assent to truth, yet it never
 gives men to live in truth: nor gives
 men power from truth, to live an-
 swerable to truth. Apo. 3. 13.
 Jam. 2. 19.

But this faith which is to beleeve
 in God held out in his Son Christ, is
 a Gospell faith: Such a faith, the life
 of which, beleeving in Christ is the
 very excellency and glory of the
 Godhead held out by Christ: and
 may be thus described. Heb. 11. 1.

1. It is for a soule by the super-
 naturall commings in of God, to en-
 joy a supernaturall light from him:
 by which the soule is made able to
 see a sufficiencie in him to supplie all
 its wants, carrying with it a con-
 sent

sent of will: from which description we may draw these Corolaries.

First, that the life of believing in Christ is not onely of *Christ*; but is really in Christ, it is really the excellencie that is in Christ, which is the matter, or object of faith, believed by all that are possessed with Christ; I speake this to shew what a sweet union there is betweene the object and the joy.

Second Corolarie, that power that produceth faith, is not the bare discoveries of God in Christ to us: But it is by a supernaturall and divine revelation, and discoverie of Christ in us: I speake this for this cause, to shew that truth doth and must take hold of us, before it can be truly believed by us.

Can. 5. 10.
to 16.

Cant. 2. 3.

Psal. 110.

3.

Thirdly, that soule that truly by faith sees Christ, sees such transcendent, and matchlesse excellencie in Christ, that he is so overcome by it, that he is by the vertue of it voluntarily carried out, to consent and submit to it.

And first, this is the cause why
souls

foles
Christ
Christ
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Scrip
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John
thus
Way
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Philip
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Fir
word
to a c
four
jeo k
Thou
We k
how

soules when once they come to see Christ, they see nothing lovely like Christ.

Secondly, that is the cause and reason, why soules delight and love to live in those sweet beames of love which sweetly runs forth from God through Christ, which is not onely light to them, but life in them.

Dear friend, for the uses of the conclusions, I shall leave to you. And so much in answer to this place of Scripture. Ioh. 1. 4.
Gal. 2. 20.

Now the next Scripture being, Iohn 14. 6. 8. The words being thus: *Iesus saith to him, I am the way, the truth, and the life, no man cometh to the Father but by mee; Philip saith to him, Lord shew us the Father and it sufficeth us.*

First, of the sixth verse, in which words we may consider an answer to a quare, Christ speaking in the fourth verse, saying; *Whether I go ye know, and the way ye know?* Thomas answered in the fifth verse; *We know not whether thou goest, and how can we know the way?* This seems

to

to be a Paradox, Christ affirming the thing, and yet *Thomas* denying it.

Doct. 1. Thence we may observe this conclusion: It is one thing to know, and another, to know that wee know.

Doct. 2. The second conclusion is, that Christ may know that in us, and for us, that we do not, nor cannot know, in nor for our selves; I speak this for these ends.

First, to shew it is a greater thing, and a higher priviledge, to be known of Christ, then to know Christ.

Secondly, it should teach us to
Hos. 11. 3. live; not upon our knowing, but upon our being known of Christ: He that lives upon his knowing, and not upon the thing knowne, hee lives upon the Streames, but not in the Fountain; upon the beams, but not in the body; such a man may have his discoveries of divine things presented to him, but he hath little of the marrow of those divine mercies enjoyed in him. And now I come to the words themselves: I

*am the Way, the Truth, and the Life ;
no man comes to the Father, but by me.*

In which words we may consider a sweet discovery of that divine Excellency and Sufficiency that is in Christ. To speak planly , these words hold out ;

First, all that can be said concerning the giving down of the Divine and sweet Excellencies of GOD through Christ to us.

And secondly, all that can be said of the sweet bringing up of a soule from the commings in of GOD through Christ, to God again.

And this is clearly held forth in these words, where he saith ; *I am the Way, the Truth, and the Life.* I am the way that God gives down himselfe to you, and reveales all that is in himselfe for you ; and I am the way through which you are given up to God, and through which you have sweet Records and Communion with God, and in which you are made able sweetly to see (as in an opo[n] Glasse) the divine unfoldings of Gods bosome-secrets. I mean,

the mystery of his mind, so that a soul is minded sweetly with the mind of God; from which words thus paraphrased on, we may observe these brieft conclusions:

Doct. First, that God doth no way
 ol. 2. 9. give down himselfe to us, as hee is in
 Cor. 3. himselfe; but through Christ, who
 8.
 ol. 2. 9. was for that end ordained; by himselfe, he is a suitable light to present such an object.

If this be so, what shall wee think of those that have found out other wayes to bring down G O D to the creature; under the same consideration before spoken of? Not to speak of the dead way of Nature, nor much of the dark way of the Law; but also of some guilded path, and wayes of the Gospell, which men, by using some expressions of the Gospell, doe endeavour to make a conjunction of Law and Gospell, as one way to bring down G O D. Nay men have an Art in these times, to turn the very effects produced by G O D, they goe about to make them causes to cause an alteration in
 God:

God : My meaning is this , that even Prayer and Fasting , which in Gods way I much prize ; which , if true , is alone produced by a power from G O D ; the end is , to fit and alter us , and not God . Men now-a-dayes make these means , as a way to tye and constrain G O D , to alter and change G O D . O monstrous ! I desire to love the work , but abhorre the way .

Object. Surely , this Fasting you speak of , is not so as you say , but must needs bee true fasting and praying , and that for this cause ; because we have so many answers after one fasting and praying , of our desires in them .

Answer. To which I answer , If it be so , blesse God ; and I desire to doe the same . But if you judge of the truth of Fasting and Prayer , by an answer after it , and not by a right performing of it ; then what difference is there , I pray you , betwixt the Fast of *David* , and the Fast of *Abab* ? But I say no more of this thing .

Ioh. 6. 44.

Doct. The second conclusion from this first thing, is this, That no soule does, or can give himselſe up to God, till he enjoyes power from the ſweet giving downe of GOD to him, through his Sonne Chriſt. There may as well bee reflections of the beumes of a Sunne without a Sunne, as returnes to God, without the enjoyment of God; then things act really to its proper end, when they act not onely from, but in their own Element. But what it is to love from the ſtrength of love, and to act living acts, to a living end, from the diſtilling of a living power; I leave you to judge, whom I hope live in thoſe ſweet ſtreames, whoſe ſpirit is filld by living under the drops of that divine Fountain.

Doct. The third concluſion, that we ſee nothing truly in GOD, nor have no reall communion with GOD, but that which we ſee and enjoy in Chriſt as the way. And ſo much of this firſt thing, *I am the Way.*

Hee faith alſo, *I am ſhe Truth;*
Chriſt

Christ may be said to be Truth these wayes :

First, in that he is the cause declaring truth.

Secondly, he is the object, or matter declared by truth : for all the Prophets writ of him, all Lawes, Prophecies, and Promises, poynted at him.

Iob. 5. 39.

Thirdly, he is not onely so truth, but he is truth essentially : For God was the Word, and the Word was God.

Iob. 1. 1.

He saith, he is also life, that hereby he may appear to be as he is, *All in all.*

There is but three things essentiall in a mans way.

First, a way to walk in.

Secondly, a light of truth to discover the way.

Thirdly, a power to carry us on in the way, or else you must lie still.

So by this you may see, that Christ is all in all to a Christian soule. For we are by Christ, in Christ, carried out to Christ; he being the way to God; and the truth that discoveers God; and also the life that carries

you on, according to the truth discovered to God in that way.

1 Cor. 1.

30.

1 Cor. 2.

22.

Doct. And therefore the conclusion from all this, is this; That Christ is all in all to a Christian soul, he is all in them, all to them, all for them.

The use of this should teach us :

First, to see all in him.

Secondly, to look for all from him.

Thirdly, to teach us to give all to him.

Now for the next words, wherein Christ saith, *no man commeth to the Father, but by me.* This is but an explication of the former words, and the same conclusion doth naturally arise from it, which was this :

Doct. That we see nothing truly in God, nor have no reall communion with God; but that which we see and enjoy in Christ, as the way; and I shall say no more of this conclusion, nor of this verse.

Now I shall speake a word or two of the eighth verse, where *Philip* saith, *Shew us the Father, and it sufficeth*

ficeth us; In which words in generall, is discovered these two things:

First, a manifestation of a great desire, in these words, *Shew us the Father.*

Secondly, the reasons or grounds of this desire. First, he is a Father: Secondly, the knowledge of him is a satisfying good, in these words, *And it sufficeth us.*

In the desire, consider first the party desiring, with the speciall occasion producing that desire, which was, the sweet manifestations of GOD by Christ, how he was to bee understood, as held out in Christ. The person desiring, was a soul possessed with God. From whence observe this conclusion:

That the discoveries of GOD by Doctr. Christ, doe abundantly enlarge and Cant. 5 4. take up the heart and desires of that 5.16. soule, that is really possessed with GOD, as he gives forth himselfe through Christ.

First, every thing loves to live in its own light; God is the light of a soul possessed with himself.

Secondly, every thing loves, and in love is most enlarged to its owne center : but the soule, which is possessed with God; is, by him, really centred in him.

Thirdly, nothing stirres up a thing, or enlarges the desire of a thing, so much as that which is the onely suitable good to the thing : but that soule that is possessed with God, and the life of the joy in the soule really flowes from God, nothing is so suitable good to that joy, as the unfolding of God himselfe.

Fourthly, men are carried out most sweetly and swiftly to that they apprehend most lovely. But that soule that understands the unfolding of God, from being really possessed with God, sees nothing so lovely as God himselfe, as he is held out in his Sonne Christ. I say no more of this conclusion.

Secodly, in the desire, you may observe the matter desired, shewes the thing desired was to see God. Hence observe this conclusion .

Doctr. 2. That the manifestations of God in the

the way of the Gospel, is a very desirable thing, and they that know it will desire after it. Ioh. 4. 10.
Ioh. 4. 41.

From the termes of the Conclusion you may observe this.

First, that the sight of God is an object worth viewing.

Secondly, the Gospel is the only way to see God in the objects of love.

Thirdly, that no soule can truly desire God in the way of the Gospel, till he, by him, hath a knowledge of him.

Fourthly, that soule that ever had a reall knowledge of God, can be satisfied by seeing nothing but God. And so much of that conclusion.

Thirdly, we are to consider, not only the thing desired, but the extent of the desire; shew us. *Philip* did not only desire it for himselfe, but for others as well as himselfe. Thence observe this conclusion.

That those desires that runne forth to God, and really flow from God; are not desires limiten within a mans own Breast: but extends it selfe Doct.

selfe for the good of others, as for it selfe. That life which is given out to us, and produces desires in us, doth really produce a selfe-denying power in us. That is the cause why Christians are so free in their desires for others, and in their discoveries to others, what is discovered in them.

Streames that flow from the fountain as their center, need not have secondary causes to carry them to their Center again, for they naturally run into it, being really one with it: So it is with Christians, they stand not in need to have something put in their mouthes in a secondary way: Like those Priests in *Micah*, whom unlesse you put something in their mouthes, will bite: or like some who when they heare that there is an opportunity to preach Christ to the Creatures, they presently demand what they shall have from the creature: and if they can have more from the one, then from the other, their desire is taken off from the least to the most, though there is

Mich. 3. 5.

is most need where there is least : it is to be feared, that it is not the need of the man, but the love of the means and money that carries him. It is not so with souls possessed with Christ, whose desires run out for others as well as for it selte, in a selfe-denying way, they cannot chuse but breath forth to others, what Christ breathes forth in them. So much of that conclusion.

Fourthly, consider the object of their desires, or the person of whom they desire, which was Jesus Christ, in these words ; *Lord, shew us.* The conclusion from thence, is this :

Doct. That it is the sole work of Jesus Christ, to reveale God the Father to the sons of men. Math. I 1. 27.

First, he alone was designed of God the Father for that end.

Secondly, none can truly and fully discover God, but those who truly and fully know God ; but no man truly and fully knowes God in the first sense, but the Lord Christ : *Ergo*, none can make known God the Father to the sons of men, but Christ.

Besides

Besides, if you consider what the true knowledge of God the Father is, through the teaching of the Son, the very nature of that description, will confirm this doctrine.

First, we will shew you what this knowledge is not.

First, not a naturall light of seeing God, wherein Reason in apprehending, doth so comprehend, that Reason is the proper judge of what is apprehended.

Nor secondly, doe we intend a legall knowledge, which light flowes from the Law; wherein the soule is made able to see God, as a God over him, but not as a God for him, unless he be for God.

Nor thirdly, wee doe not intend a Gospel knowledge, in notionary way; by that I mean, mens running out to fetch in notions of the truth, and are not fetcht in by the power of the truth; and so they rather carry notions of truth, then the power of truth carries them: And that is the cause why some walke loosely in the profession of the Gospel,

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pell, which is a matter of great griefe.

But men doe exceeding ill in laying these scandals upon the truth, and not distinguish professors from possessors of truth.

But to give you a description of the true knowledge of God through Christ, we may describe it thus:

It is a supernaturall light set up in the soule by God; the life of which light hath his residence in God, the actings of which light is altogether for God.

From whence you may observe these Corollaries:

The first is this, That all meanes, Matth. 11. 12. nay, the perfection of all things below God, cannot bring a natural man spiritually to understand God; for it is produced by a supernaturall light set up in the soule.

From that word, *set up in the soule*, you may observe this Corollarie.

That that soule that really understands truth from being possessed with truth, nothing in that soule is exalted above truth. Ioh. 3. 12. 30. Phil. 4. 8.

Then

Then from this word, *Set up* in
 Psa. 21.13 *the soul by God*; from whence you
 may observe this Corollarie.

It is alone the power of God that
 exalts truth.

And from this expression, the life
 of which light hath his residence in
 God; observe this Corollarie.

That soule that truly knowes God,
 Col. 3.3. from the commings in of God, that
 Cant. 4.16 light is really maintained by a life
 that is in God.

Then from this word, *the actings of*
which light is altogether for God;
 thence observe this Corollarie.

Ioh. 2.2.

4, 5.

Gal. 1.16.

That all true light that flowes
 from God, doth sweetly carry out a
 soul, in every act to live to God: the
 light of knowing is the life of con-
 forming. And so much of that con-
 clusion.

The next thing is the matter desi-
 red, *Shew us the Father*. Whence ob-
 serve this Conclusion:

Esa. 63.16

Doct. To see God as a Father, is
 that which is very desirable: That
 is the way that God presents him-
 selfe, through Christ, to the sonnes
 of

up' in of men, to draw forth love in them
you to himfelfe. It is the very Tenor
that of the Gospel, thus to present God,
and thus to fee God. It is a relation
that upholds and endeares more
e life then any : it removes feare, and con-
ce in firms faith: we are not to present this
God, Relation in the Gospel to be begot-
that ten by obedience, but to beget obe-
life dience. But no more of this conclu-
sion.

The last thing is the Reason; *And*
it *sufficeth us*. Where you may not
God; onely fee the Reason, *It sufficeth*;
but the extent of it, *It sufficeth us*.
owes Thence observe these two conclusi-
out a ons.

the *Doct.* First, it is a satisfying good *Psa. 4. 6, 7*
con- to a soule possessed with God, to see *Psa. 17.*
con- God; such a soule as he lives and so *15.*
defi- sees, so also he lives by seeing. And
e ob- so farre as he sees God, so farre hee
er, is really enjoyes what he sees; and in
That the enjoyment, can see nothing like
him- it. And as *Jacobs* sheep, who were
onnes made to conceive by a sight of the *Gen. 30.*
of speckled rods in the Troughes where *38, 39.*
they drank: So beleevers, who are
led

led forth to drink of these still waters, which are to refresh the Citie of God; and in them see the beauty and sweetnesse of God, they immediately conceive and bring forth fruit sutable to God. It is reported that the Dvoe is made fruitfull by kissing: but I am sure that Beleevers who are called Doves by Christ, by the least kisse of the mouth of Christ, are made presently to return reflections of love to Christ: *My beloved is mine, and I am his.* No more of conclusion.

And from these words not onely satisfie, but satisfie us, you may see:

As before the desire of *Philip*, that others as well as himselve might see God: so, in this place, you may see his faith & knowledge in this word; it will satisfie us. Thence observe this conclusion.

Doct. That those that are acquainted with the effects of the truth in themselves, can also judge what satisfaction others enjoy from truth as well as themselves, that live in the same truth with themselves.

But

but I shall speake no more of this conclusion nor of this verse

The next Scripture is in the 21. of the Revelation, and the latter end of the ninth verse, *Come hither and I will shew thee the Bride, the Lambs wife.*

The revelatiō holds forth 2 things.

First, a discoverie of Christ :

Secondly, a discoverie of Anti-Christ.

First of Christ, and that in these things.

First in the sweet excellencie of himselfe.

Secondly, the neer one-nesse the Saints have with himselfe.

Thirdly, the great victory and priviledges the Saints have by Christ.

Secondly, the discoverie of Anti-christ is held out in three things.

First, in his Rise.

Secondly, in his Reigne.

Thirdly, in his Ruine.

The discoverie of Christ in the last thing, which is the priviledge, the victory, and the deliverance the Saints have by Christ, is sweetly

D

held

Revel. 1. 13

14, 15, 16.

Rev. 5. 12.

Rev. 9. 7.

Rev. 12. 9.

Rev. 13.

1. 2.

Rev. 13.

4, 5, 6, 7, 8.

Revel. 18.

2.

held forth in these words; *Come hither and I will shew thee the Bride, the Lambs wife.*

In which words you may consider two things.

First, an exhortation in these words, *Come hither.*

Secondly, the reasons or encouragements to back on the exhortation in these words; *and I will shew thee the Bride, the Lambs wife.*

First, of the exhortation, wherein you may consider these things.

First the party exhorting, an Angel,

Secondly, the party exhorted, JOHN, a soul possessed with Christ; from thence observe this conclusion.

Doct.

Revel. 1. 1.

Luk. 2. 10.

That God hath not onely men, but Angels if need require, to preach the priviledge that comes by Christ to Christians; Nay, rather then they shall be untaught, God will teach them himselfe. So much for that conclusion.

Secondly, consider the exhortation it selfe, in these words, *Come hither*; in the bowels of which exhortation,

God

tation, is included a sweet admiration; from thence observe this conclusion.

That in the understanding of the union between CHRIST and Christians, it is full of high divine mysteri-
Doct.
Ephes.
2

And this will appear if you consider the nature of it, the priviledges the Saints have in it, or the glorious effects that flow from it, nay if you consider no more but this, the nearness betwixt the seeing, and the object scene: and the sweet, and swift acting of the spirit when it sees, in running out to the thing seen, so that it really injoyes and lives in the thing scene. But no more of that.

Now from this word, *come hither*, his meaning is not to come from one place to another, nor from one person to another: for places and persons, of themselves, and from themselves, cannot farther discover truth; so this word, *Come hither*, doth implic a drawing up of the Spirit of JOHN to a higher degree, of the injoyment of the light of God, that from thence he may be
D 2
made

made able to understand a further discoverie of God, from thence you may observe this conclusion.

Doct.

1. Cor. 13. 12

1. Cor. 13. 9.

That no soul can nor doth any further see the manifestations of truth, till they by it, are gathered up in it.

The reason of this is, because that the truth is as well the life of the eye, as the glory of the object, unless the eye be enlarged, as well as the glory of the object, we cannot see what is discovered, and the being taken up in the truth, is the enlargement of the eye to see the truth; and there is never no true seeing till there is suitableness betwixt the eye and the object: that is the reason Bats and Owles do not love to flye but at evening tide, and that is the cause the Eagle loves to look upon the sun, because the Eagles eye and the Sun hath a suitableness on them, and so people, legallized by the Law, do not delight to look upon the glorious discoveries of the Gospel, and those that are Gospelized, love to see nothing else but the glory of the Gospel, but I shall say

no

no more of this conclusion. And so much of the exhortation.

Now for the encouragement. *I will shew thee the Bride, the Lambs Wife.*

First, *I will shew thee*, thence observe this conclusion.

That the manifestation of Christ, is encouragement enough to Christians to harken to Christ, that soul that ever was acquainted with it, needs no more encouragement to draw forth its spirit to Christ, then to hear it shal have a manifestation of Christ; they see such excellencies in it, and receive such sweet content by it, that by the discoveries of the misterie of the Gospel, ye may even as with a twined thread, lead a soul Gospellized round about the world. So much of that conclusion.

Doct.
Prov. 8.
31. 32.

Come hither and I will shew thee the Bride; in these words is the matter shown, which is the marrow of the encouragement, set out in these two words; *The Bride, The Lambs Wife.*

First, the *Bride*, which metaphor sets out the one-nesse betwixt Christ, and his Church, therefore the spirit

clares her to be a *Bride*, and to make this title appear glorious he saith, the *Lambs wife*; that so it might appear that this title given to her by Christ is so farre glorious, as it flowes from union with Christ.

But first I will begin with the word *Bride*, from whence observe this conclusion.

Doct.

Hosea .2.

19.

Esa. 26.5.

Iohn 6.29

That there is a sweet Matrimoniall Contract betwixt Christ and his Church. For proof of which conclusion, I shall do these three things.

First, I shall prove it by Scripture.

Secondly, I shall shew you how it agrees with a Matrimoniall Contract too, and therefore fitly set out under that title.

Thirdly, I shall shew you wherein it transcends all other matrimonial contracts in the world: for this title is but a Metaphor, and Metaphors are not to compare, but to declare Christ, and therefore there is a transcendent excellencie in the union betwixt Christ and his Church, that is not to be found in the limits of this Metaphor.

But

But first, for the prooffe of the thing, Hof. 2. 19. *I will betroth thee to me for ever.* Esa. 62. the latter end of the fifth verse, *As a Bridegroom rejoyceth over his Bride, so shall thy God rejoyce over thee.* Iohn 3. 29. *He that hath the Bride is the Bridegroom.*

And for the second thing wherein it doth agree with the matrimoniall contract, therefore fitly so called, as appeareth in these things.

First, because there is a particular wooing, before there is an actuall possessing or uniting; as you may see, 2 Cor. 5. 20. *Now we are Ambassadors for Christ, as though God did beseech you to be reconciled.* Gods wooing is nothing else but the sweet expostulations of love with the soul, by which he brings home a soul to himselfe, and makes a soul one with himselfe.

Secondly, a mutuall consent of will is the essence, as in other, so in this marriage, Iohn 1. 12. *To as many as received him;* but the word should be read, as many as consented to him

43
unto them he gave the priviledge of
the sons of God.

Thirdly, as in other Marriages so
in this, there is a speciall living with
each other, Christ lives with the soul,
and the soul lives with Christ ; not
onely as domesticks, but as bosome
friends, in which familiarity, there is
sweet imbracements, and spiritnall
salutings, and making knowne the
miseries of each others minde to each
other, through which they are sweet-
ly wrapped up in each other : These
soul-ravishing refreshments that the
Saints enjoy in this fellowship with
Christ, none knowes but they that
injoy it, for Christ lives so with a
soule, and a soule so with Christ, that
under that consideration, a soule is
but a *Nowne adjective*, and cannot
stand or sit by it selfe, without
Christ.

Fourthly, as in other Matrimoniall
unions, so in this, the soul is made
fruitfull by living with Christ, for it
is alone the sweet and glorious dis-
coveries of Christ, that makes a soul
bring forth fruit suitable to Christ.

Fifthly,

Fifthly, as in other mariages there is a kind of transacting of each others condition to each other; the riches of the Husband to the Wife, and the povertie of the Wife to the Husband: So it is betwixt Christ and a Christian; as you may see in the 2 Cor. 5. and last; *He that knew no sinne became sin for us, that we might be made the righteousness of God in him.* Whatsoever Law, sin, or conscience hath against a man, is taken away by CHRIST, he being one with CHRIST, and all that is in Christ, given forth by God through CHRIST, is made over to a Christian, made one with Christ, and is really a Christians as Christ himselfe.

Sixthly, as in other mariages there is a sympathizing one with the other, so in this Christ sweetly sympathizes with his Spouse, and Spouse sweetly sympathizes with Christ.

Seventhly, as in other matrimoniall union so in this, in their absence from each other, there is much longing

longing for each other, and in the presence of each other, much rejoycing and delight in each other. And so much of the second thing.

For the third, wherein it transcends all other matrimoniall contracts in the world; that it doth in these particulars.

First, in that the mutuall consent of will, flowes from one and the same power; it is not so in other matrimoniall contracts: for though a man hath a will to marry a Virgin, yet he hath not a power to make her willing to consent to him. But it is so with Christ, that, that power of love that carries out Christ to be willing to make himselfe one with us, the same power makes us willing to be one with him.

Secondly, in other mariages mens love is carried out to the party beloved, as being beautifull; but it is not so with Christ, for Christ doth not match with us because we are beautifull, but being deformed to make us beautifull: And this you may see in the 16. of *Ezek.* 5. 6. 8. where

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where you may see the time of Gods love was, *when they were in their blood*: And God there entred into Covenant with them, not because they were beautifull; but even when they were in their blood, and this he did to make them beautifull. As you may see *Ezek. 16. 14.* where God saith, *I beautified you in my own beauty: If a Moses marry an Ethiopian, she is an Ethiopian still,* but it is not so betwixt God and the soule.

Thirdly, in other mariages commonly men marrie such that are suitable in portion, but Christ never marries such that are rich, but being poore he marries them to make them rich; and for that end, Christ became poore that we might be made rich.

Fourthly, in other mariages, infirmities in a wife, or accusations against a wife, doth many times take off the love of a husband from the wife; but it is never so with Christ; will the Divell accuse *Iob* to the Lord? yet the Lord is not changed by it, but declares the same

Cant. 1. 5.

vers. 15.

same approbation of *Iob* as before: And so the Sponse who hath infirmities in her, and she confesseth the same, saying *she is black*; yet Christ in the same Chapter saith, *she is faire and comely*.

Fifthly, that which is a just ground according to Law, to take off the love of a husband from his wife, so that there is no acceptance to be found with a husband, in the returne of his wife; its not so betwixt God and his soul: And this you may see at large in the 3. of Jer. and the first verse.

Sixthly, that which makes a separation in part, or whole betwixt a man and his wife, neither in part nor whole can make a separation betwixt Christ and a Christian.

As poverty, imprisonment, and banishment, may make a separation in part; and death makes a totall separation; But know this, if the world makes a Christian poore, or sends him into prison, or banishment, all this cannot deprive them of sweet fellowship and communion

on with Christ; who hath ingaged himselfe to be with them, and to unfold himselfe to them, not lesse but more at such times: when *Jeremie* and *Paul* was in prison, when more enjoyments from God, and unfoldings of God, then then? And then for death, its so farre from separating us from God, that then is the time we have a full injoyment of God. And herein I have discovered, wherein this matrimoniall contract doth transcend all other: I should draw a Corolie from each of these particulars, but for brevities sake I will passe them over; and make onely a briefuse or two of instruction, from the whole conclusion.

And first to instruct us; if this be *Vsc. 1.* so, then let it teach us to look upon Christ as a husband; and that we do, when we do these things:

First, when wee look upon him, as none like him.

Secondly, when we look for all lawes and government from him; It is not the wifes duty to make lawes, but

but to obey Lawes ; so it is not the Churches duty to make Lawes for the worship of Christ, but to conform to such Lawes for worship, given forth by Christ.

Thirdly, we are said to looke upon Christ as a husband, not onely when we go on in our duty to conform to him, but also when we lay all our poverty and debts upon him. But it is here with some christians as it is with some simple women, who out of a pretended humilitie (though reall pride) in stead of laying their debts upon their husbands (who have enough) they pinch themselves to yay their debts from themselves. So many Christians, when the Law and Conscience comes to them with a writ, they not knowing their freedom from them, do not send them to Christ, and lay them upon Christ, but endeavour to answer such things from their resolutions against sin, and from their conformitie to Christ ; and so set up their resolutions and conformitie, as a Christ.

Fourthly,

Fourthly, we should looke upon Christ as a husband, in looking for all maintenance from him.

Fifthly, in doing all things for the honour of him.

Next use is of comfort; to com- *Vsc. 2.*
fort all the people of God, that they have such a husband provided for them, which is God: It is a comfort to them in these particulars.

First, in that he is a husband, that looks for nothing in you to draw his love to you.

Secondly, no infirmity in you, can draw his love from you.

Thirdly, nothing that befalls you, can make a separation betwixt Christ and you.

Fourthly, he will call you to no duty, but he will give you a power suitable to perform duty.

Fifthly, ye may be sure he is such a husband, that will be so farre from failing in his love, that he will transcend all in love. So much of this use, and of this conclusion.

For these words, *the Lamb's wife*; which is an explication of the former,

to make the former title glorious. Thence you may observe this conclusion:

That titles given to us by Christ, are so farre glorious, as they flow from union with Christ. Nay, we may adde one word in the conclusion, and draw it thus,

That all titles given to us by Christ, nay our very actings towards Christ, is so farre glorious as it flowes from union with Christ, for if we beleeve, or love, or rejoyce, or conforme, this is no farther glorious, then it is a fruit of Christ, flowing frō union with Christ. But no more of this doctrine, no of this verse.

John 15.4

The next Scripture is the 40. of Isaiah, and the 11. verse, the words being these; *He shall feede his flocke like a Shepheard, he shall gather the Lambes with his arme, and carry them in his bosome, and shall gently leade them that are with young.*

Which Scripture is so full of divine sweetnesse, that I do not know how briefly, to give an answer to it; all things that are essentiall to the bringing

bringing home of a soule to Christ
and all diuine priuiledges belonging
to a soul, thus brought home; and
all objections that can be made by a
soule against these, are sweetly held
forth and answered in this verse.

If a soul doth object and say, I am
dead and have no power; how shall
I come to Christ?

Christ answers; I will gather
them with my armes; the arme of
Christ is the strength of Christ, and
the strength of Christ is the power
of love, held forth in Christ.

And further, whereas they may
object and say, If I am brought
home to Christ, I shall have many
oppositions, troubles and trials,
how, or where shall I be preserved?

Christ answers that, in this world,
I will carry them in my bosome, an
expression full of diuine refresh-
ment.

And whereas they may further
object and say, I am but weak and
newly begotten by Christ. and am
not able to answer the commands
of Christ.

E

Christ

John 10.

16.

John 14.

6.

Christ sweetly answers; *I will drive them gently that are with young.*

We will begin with the first expression, *I will gather my Lambs with my armes*, gathering implies, bringing home. Thence observe this conclusion.

Doct.

That the bringing home of a soul to Christ, is the sole work of Christ, and this is cleare from many places of Scripture, and so if you consider these things.

First what conversion is.

Secondly if you consider the metaphors the Holy Ghost takes up to declare conversion by.

First, What conversion is, it is not a turning from a rude course of life, by the power of education; nor it is not a legall conformity to the Law, produced by the power of conviction, that meerly arises from the errors of the Law, neither is it a bare profession of the Gospel, without being possessed with it; but it is for a soul by the supernaturall commandings in of God, so to be taken up in God, and overcome by God, by the

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the vertue of which he is carried after God, against all oppositions, whatsoever.

From the terms of which description, for your better information, observe this *Corolie*.

First, that it is above the reach of *Pro. 16. 1* nature to bring home a naturall man to God, but it is singly and solely, the power of God.

Secondly, that every soul brought home to God by a power of God, is sweetly taken up in God himselte; Christians are not onely under love, but they really live in love, they do not onely rest on, but they sweetly rest in the bosome of God himselte.

Thirdly, that the Excellencie shewed in God, by soules brought home to God, is an overcoming excellencie.

Truly friend, a man cannot speak of this from a reall injoyment of it, but he is really, sweetly, and swiftly overcome by it! O what divine wonders! what refreshing sweetness! what objects of love! nay what all love, doth that soul see in

God, that really lives in the bosome of God. It is not possible for a soule to see it, but he must, he shall be overcome by it:

Fourthly, the running forth of the excellency of God, seen in God, is the vertue and power that carries on souls after God,

Fifthly, that no opposition against Christians in the following after Christ, can any way take off the love and desire to Christ.

Esaï. 43.

2.

Ier. 33. 3

The reason is, First because the more they are opposed for professing of him, the greater incomes they have from him.

The second reason is, because they see a matchlesse excellency in him; once see Christ, and once like him; water will quench fire in any place onely in Lime, and there it will make it burne the more. Oppositions may hinder mens going on in professing of Christ, if not possessed with Christ; but they that are not only professors but possessed with Christ, it will make them run forth after Christ much the more: *The kingdome*

of

of God suffereth violence, & the violent *Mat. 11*
take it by force. And so much of this *12.*
first thing, what conversion is.

Secondly the metaphors that the
holy Ghost takes up to declare con-
version, doth declare it is done alone
by the power of Christ, and nothing
else; First, sometimes he saith it is a
begetting; well he may so say, for a
childe can do as much toward his
own begetting, as a man toward his
owne conversion.

1 Pet. 1.3

Secondly, sometimes he compares
it to a resurrection; he may well so
say, for a man may as well rise out
of the grave and live of himselfe, as
a man can rise out of the grave of
sin, and live to God, without a
power of God.

Col. 3.1.

Thirdly, sometimes it is compared
to a creation; which is to make
something of nothing, which is
proper to an infinite power

Eph. 3.10

What then shall we thinke of those
then, who preach for preparations
for Christ, & stir up men in the work
of conversion, to work with Christ
and thinke they do well in so doing.

Wee may say of these men, as the Apostle said of them that would take upon them to *preach the Law*, but knew not what they said, nor whereof they affirmed: But I say no more of them but this, the Lord lead them and us so forth by the truth, that in all our expressions of such things, we may lay down all things, and alone exalt the truth: and so much of this first conclusion.

And from the second thing, *I will carry them in my bosome*. First, I will carry; then I will carry them in my bosome.

From the first, I will carry them, observe this conclusion.

Doct. That all souls brought home to God through Christ shall undoubtedly bee carried on by Christ.

That appeareth from these grounds, First because the power of carrying on to God, is the same power that brought a soul home at the first to God, which is alone the power of God; therefore we may draw the Sillogisme thus,

That which depends upon the power

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power of God, that shall stand. But 1 Pet. 1.
as well the carrying on a soul, as the 5.
bringing home a soul, depends upon
the power of God; *Ergo*, it must 7er. 32.
needs stand. 40.

Secondly, that which hath a de-
pendance on the faithfulness of God
without us, and not to any qualifi-
cation within us; that must needs
stand: But carrying on to God,
as well as our being converted by
God, hath dependance upon the
faithfulness of God without us:
Ergo; it must needs stand.

But if this be so, what shall we
think of those that would haue a
man be a childe of God to day, and
a childe of the Diuell to morrow?
But I say no more of that thing.

The Use, is a cause of comfort to Vse.
the people of God; in that their
preservation, and carrying on to
God, through Christ is really done
by a power of Christ: For we are
kept by the power of God, through
faith to salvation. So much of this
first thing, I will carry them.

Now for the next thing, I will

carry them in my bosome

The Word *bosome*; is a Metaphor, in general it holds forth love; from that we may draw this conclusion.

Doct. That all soules brought home to Christ, do not onely live by, but really in the love of Christ.

But this word *bosome*; holds forth many particulars.

First, it holds forth a neernesse to Christ.

Secondly, a familiar and sweet Communion with Christ; from which particulars, observe these Conclusions.

Doct. First, that there is a sweet neernesse betwixt Christ and a Christian, this is set out in divers things by Christ himselfe, where he saith *You are the branches, and I am the vine*; A vine and the branches live by the vertue of one life, they are of a nature, they bring forth one and the same fruit; this neernesse and onenesse is to be considered in these things.

First, in their being; A Christian hath not only a being in God as a crea-

creature, but he also hath a being in him as a christian; which is a riches being considered meerly in the will and free love of God; and this was before for him, before he was brought forth into the world by God: and what is Christ considered as Christ, but the brightnesse of his Fathers Image, which is nothing else but the runnings forth of the fathers free love; whatsoever directly flowes from a thing as the first efficient cause, hath a direct being in the thing, that is thus the cause of it; and so Christ as a Christ, and his Father are one.

Secondly there is a union of persons in time; and that twofold.

First, a union of possession, or as some would have it, a union of portions; and that is by the righteous being that was in God before all time, and doth in time through Christ, put forth it selfe in the revelation of it selfe in a soule, and takes up the soule in it, and gives the soule actually to see it selfe and to bring forth fruit futable to Christ

Second-

Joh. 6. 38

Secondly there is a union of will and affections; & that is that which Christ aimeth at, in *Joh. 6. 38.* speaking thus, *He came not to do his own but his fathers will,* and in the 17. of *John*, he praies to his *Father* for his disciples, *that they may be one as we are one*, and yet they were one in the first and second sence, and therefore the union he praies for, is of will and affection; the perfection of which union, is the highest pitch that ever the creature shall attain unto.

This union is increased and built up by the commings in of God; and that thus; God is pleased by the sweet unfoldings and commings in of himselfe, so to fould up the spirit of a man in himselfe, that so the soule is brought not only to will suitable to the will of God, and love suitable to love, but is so minded with Gods mind, that he wils in his will, and loves in his love

Vse.

The use of this is, to teach all christians, not to comprehend, but so to apprehend, as to admire the

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wonderfull depth of the riches of the love of God, in making his people thus one with himselte; so much of this conclusion.

Secondly, the word *bosome* holds forth a sweet familiarity and acquaintance, from thence observe this conclusion.

That all that are called home by *DeA.* Christ, are not onely called to be his servants, but they are called unto a sweet familiarity, and friendship with himselte, they are called to be bosome friends, they shall know the heart of Christ, they shall be dandled upon the knee of Christ, they shall be hugged in the sweet imbracements of Christ, they shall bee refreshed by the kisses of the mouth of Christ, they shall sup with him, they shall lye with him, they shall live with him, they shall dye with him.

How lovely is it to live and dye in the armes of love? none knowes it but he that enjoyes it; this love is the priviledge of the Saints. And so much of this conclusion.

And

And so much of the Second thing
I will carry them in my bosome.

The third is, *I will drive them gently that are with young*; he sets the drivings of the Gospell, or love, in opposition to the driving of the Law, hence observe this conclusion.

De 3.

The drivings of the Gospell are gentle Drivings.

First, That which carries one on by the power of love, and not by the terrours of a Law, that is a gentle driving; but the drivings of the Gospell are so: Therefore they be gentle drivings,

Secondly, those commands which doth not only command duty, but in the bowels of the commands brings a power to perform duty; that is gentle driving: But whatsoever Christ in the Gospell requires of us, those commands brought home to us; brings bower in them to conforme a soul sweetly to them; these and many other wayes may we prove the conclusion,

But I shall not at this time speak of that; But from all this whole
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verse, in conclusion of what wee have sayd, we may gather this conclusion, in a way of comfort to poor souls.

That whatsoever can be objected Doct. by them, concerning their bringing home to Christ, and their preservation in Christ, and their being carried on after Christ; by Christ is answered for them in these words: *I will gather my Lambs with my Armes, and I will carry them in my Bosome, and drive them gently that are with young.* But I shall speak no more of this verse.

The next Scripture is in the 16th of the Revelations, and the beginning of the 19. verse, the words being these; *And the great City was divided into three parts.*

I shall speake something to these words, though not much: I might speak something of them in reference to the words going before, *Vers. 13.* and so we may speake something of the seven Vials, and something of the three unclean Spirits, that came out

out of the mouth of the Dragon,
and out of the mouth of the Beast,
and out of the mouth of the false
Prophet: The unfolding of which
things, would give a great light to
discover what the City is, and what
the three divisions are: But I ha-
ving spoke so largely to the other
Scriptures, I shall not speake much
to this Scripture: And therefore
passing over all the matter before, I
shall speake briefly to the words
themselves.

And first for *the great City*. If you aske me what I conceive it to be? I answer, I conceive it to be the Antichristian state, or the state of Antichrist: which state is against Christ, and condemned by Christ. It is a state of pride, which word begins with *P*. And for those three divisions here spoken of, it is three powers or governments which live in it, and is drawn forth of it, as branches from the body; and surely in that they live in it, they must needs be like to it: And (I tould you) the

the great City was the state of Antichrist, a state of pride, that is set up in opposition against Christ, and being a state of pride (as I told you before) begins with *P*; and those three states in it, or branches drawn forth out of it, unquestionably is like to it, and as that begins with *P*. so I beleeve do they.

As first Poperie.

Secodly, Prelacie.

And as for the third state in it, or branch flowing from it, as part of it, unquestionably it begins with *R* as well as the two former; But when we see it, or rather feel the smart of the execution of it, then shall we be better understand it; and be more able to give a description of it; but I speake no more of this now.

But you may object and say; though I will not give forth my thoughts any further of the Scripture, and especially of the third state that lyes in it, or flowes from it: but say we shall better understand it, when wee feel the execution of

of the power of it ; but may we not
in the mean time, have some symp-
tomes how to discover it?

Ans. w.

To which I answer, That unque-
stionably it is made up of pride, and
must needs begin with P. as the rest

Dan. 7. 8. doe : *Daniel* gives some light for
understanding of it. First, in that

Popery & Prelacy he saith, *It is a little horn*, it doth not
appeare great in substance, but sharp
in the nature, covered over with
fairer shewes then the other, fairer
in expressions,

rather en- deavour a but as evil intenti-
continua- ons as any. It is a Horne that
tion with throwes downe other Hornes to set
each o- up it selfe, and it is a horn as it is the
ther, then least, so it is the last.

a ruine of And *Daniel* seemes to hold forth
something for the understanding of
it, given forth in the Language of

Dan. 7. it; Therefore surely in the Language
and Doctrine held forth in such a
power; we may somewhat guesse of
it; And that Doctrine which doth
directly crosse and contradict the
Doctrine of Christ, must needs bee
the Doctrine of Antichrist; as these
doctrines

doctrines do, which I shall name to you.

First, the doctrine which teaches men not to work from a power of love given forth by God, but teaches men to work, and in there working so to work, as to alter God, and get love from God; that is a doctrine of Antichrist, and not of God.

Secondly, that doctrine that holds forth religion as onely centred in a law, and not produced by love, that is not a doctrine of Christ; who was sent by his Father; onely to hold forth a doctrine of love.

Thirdly, that which tise the seat of Christ to be regulated by the law of a creature; that takes from Christ, and gives to the creature; that must needs be a doctrine of Antichrist.

But that doctrine which holds forth such a Religion, as to binde the conscience in matter of worship, which conscience is the seat of Christ, to be regulated and onely

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guided

Further
observe
from ver.
19.29. that
the fall of
the Nati-
ons, and
the filling
of the I-
lands was
not till
this third
division
appeared.
Heb. 8.5,6

guided by the Law of the Creature, I mean the civill Law of the Nation, this must needs derogate from Christ; and if this Argument holds good in one civill State, it must needs hold good in all: Then so many sundry States, so many sundry Lawes, then so many sundry rules of worship, to worship Christ by. And how injurious this is to Christ, and contrary to the minde of Christ; who was as faithfull in his house as *Moses*; I leave to you to judge.

Fourthly, I beleeve it is such a doctrine or language, that tyes all further discoveries to a present light: But no more in answer to these things, nor to this verse.

The next Scripture, it seemingly speaks not as the former hath done; and is in the 10. of *Hosea* and the 12. verse, the words being these;

Sowe to your selves in righteousness, reap in mercy; break up the fallow ground, for it is time to seek the Lord, till he come and raigne right;

righteousnesse upon you.

To give you my thoughts of this Scripture, consider;

First, that the expression is suitable to that Law which was a Covenant of workes; which taught men to worke for life, (as I told you before) but did not teach men to work from a power of life to acknowledge life; which Covenant by Christ we are freed from. But because the duty in it, in an Evangelicall way is to be observed by them that are freed from it, therefore we shall speake something to it.

And first, we must know this, that being freed from that old Covenant, which taught men thus to work; so the language of that Covenant proper to it self, must be kept to it self, and not applied to them that are freed from it.

But in the Evangelicall observing any duty in it, it is to be observed not according to the obligation & Language of the old Cove-

Lev. 1

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Eze. 20

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Rom. 10

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2 Cor. 3

11

Gal. 4 5

Heb. 8

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nant from which we are freed; but according to the language and rules of the covenant which we are now under; which is of a more noble nature: in which covenant God is pleased to make the blessings that were annexed to the old covenant, which was the end of an act under the covenant, 'now to be a cause producing acts under this covenant.

And so according to that rule; should we observe all the duties we doe observe, as to instance in some particulars: Whereas the prophet said, *the Lord will be with you, while you are with him*; that is the language of the old covenant.

..Chren.

15. 2. Now we are not to vnderstand it nor observe it thus, that the Lord is kept with us, by our keeping with him, but we are kept with the Lord by his being with us: And so the Prophet in another place, where he saith to some that had not the Lord, *Secke the Lord and ye shall find him.* We are not now to understand it

it nor observe it as though our being found of God, was the fruits of our seeking; but we are to understand it thus; That our seeking God is a fruit of being found by God, for none Evangelically seeks God, till he is found of God.

So in this place *Hos. 10. 12. Some to your selves in righteousness, receiue mercy:* which words seeme to hold forth so much, according to the language of the old covenant, as though we were to act righteousness, before we receive mercy; But believers under the covenant of grace, are not so to observe it; but we are now to observe it, so that we act righteousness in that we have received mercy. For Christ and his Apostles still drawes forth duty, from a power of priviledge; as appeareth by such expressions as these *Blessed are they that hunger and thirst;* the blessednesse is not placed in the *future tense*, as a thing to be got by *hungering and thirsting;* But it is placed in the *present tense*,

Mat. 5. 6.

Cor. 7. as that which is the producing cause
1. of it. So the Apostle saith, *seeing we*
have these promises, let us cleanse
ourselves. according to these rules,
 are we to understand this verse; *Some*
to your selves in righteousness, reape
in mercy: And understanding these
 words according to the former rules,
 this conclusion will arise,

Doct.

That acts of righteousness are
rom. 12. fruits of mercy.

1. If you aske me in the 1. place what

Luke 7. I meane by acts of righteousness?

47. I answer, by that I meane the acts
2 Cor. 7.1 of sanctification.

If you aske me in the next place,
 what the righteousness of sanctifi-
 cation is?

I answer, it is a conformity to the
 will of God, produced by the
 power of God, in which the soul is
 carried out to live to God in parti-
 cular acts.

If you in the next place aske me,
 what I meane by mercy, that the
 acts of righteousness is a fruit of?

I answer, by that mercy I meane
 the

the sweet and glorious comings in
of God, by which the soul becomes
really possessed with God, and is
made able to live in the light and
love of God, and so is made able
from thence, to bring forth acts of
righteousnesse sutable to God: And
therefore thus I desire to speake to
all that love God, Act righteous-
nesse sutable to God, in that you
have received mercy from God.

The reason to prove this point is
this; No soul can act a living act,
without a living power, but no soul
injoyes a living power, till he hath
received mercy from God; there-
fore no soul can act acts of righte-
ousnesse, which are living acts, till
they have received mercy from God
which is a living power.

The use of this same is, to shew
the folly of two sorts of people.

First, those who teach men to
worke to get mercy, and not to act
from a power of mercy received;
they may as well say to a dead man,
act living acts, and I will give you
life.

F 4

Secondly,

Secondly, it serves to shew the folly of those who say, they have received mercy from God, and yet walk loosely with God; I know not what they say; For that heart that really hath received mercy from God. in being possessed with God, they are so overcome with God, that they love to live to him, and look upon the duties they are to performe, as a high priviledge; but no more of this conclusion.

And for the next words, *breake up your fallow grounds*, which is an explication of the former, or a direction for a right performance of the former; for as it is a foolish thing to sowe in unbroken ground, so it is an imposible thing to act righteousness, with an unmelted, or unbroken heart, from whence observe this conclusion.

Doct.

That a heart is changed & broken by God, before he can break forth acts of righteousness to God, an old principle cannot bring forth new fruit.

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But when I say God breaks the heart; I doe not meane, breaking the heart by the terrours of the Law, but a melting of the heart by the commings in of love; But I say no more of that conclusion.

For the next word, *It is time to seek the Lord.* Implying, that there is some speciall times of seeking God, or that it is a speciall thing to seek God, thence observe this conclusion.

That it is the duty of all souls possessed with God, to seek God.

Doct.

The next words are, *Till I raine down righteousness upon you;* implying thus much: That that soul that hath power from God, to seek to God, for the pouring down of his mercy, shall surely have answer; From thence observe this conclusion.

That God is not, nor God will not, be a forsaking God, to a seeking people.

Doct.

This is cleere, if you looke upon the promise of GOD, and consider

consider the love of God.

God cannot, will not, forsake a seeking people; Why? because it is alone from the enjoyment of God, that we seek God, and under that sence we may as well say, God can as well forsake himselfe, as forsake those that seek him, from an enjoyment of him.

Vse.

First, to informe us of one Corollie that naturally ariseth from the Conclusion, and that is this; That no soul can seeke God, till he is found of oGd.

The reason to prove this Corollie is this: Because the power of our seeking, is the fruit of Gods finding.

Then this shews the folly of those men, which stir up people to seeke, not from a power of being found, but stir them up to seeke, that they may be found.

Vse.

The next use is, a use of comfort, if our seeking be a fruit of Gods finding; this should comfort Gods people thus, that there is no fear of
failing

faile to finde God, when we seek him, becaule the power of seeking God, flowes from the priviledge of being found of God; and so much of this conclusion; and of this verse.

And for that place in Ier. 4. 3. and beginning of the fourth verse, which words are these, *For thus saith the Lord to the men of Iudah and Ierusalem, breake up the fallow grounds, and sowe not amongst thornes, Circumcise your selves to the Lord, and take away the foreskin of your hearts;* and had I time, I should speake to this Scripture as I have spoken to that in *Hosea*, which is to be understood in the same way, and according to the same rules, before laid downe, but at this time I shall speake no more.

Deare friend, according to that small abilitie I have given me by God, I have given an answer to your desires: if I had more time, and more light, I should speake more fully, and more spiritually, but I must needs confesse, that it is but
a little

a little of God, I do yet know, but my desire for you and my self, is, that we may know God, from God, that we may rather live upon our being knowne of him, then the knowing of him : So at this time I say no more, but leave you to God, and the word of his grace, who is able to build you up, and to give you an inheritance among all them that are sanctified.

*Your loving brother
in Christ:*

PAUL HOBSON.

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LOBS

FOURE

Questinos Answered.

V I Z.

1. *Is a Christian freed from the Morall Law, yea, or no?*

2. *Whether a Christian tempted to sinne, should strive against sinne; yea, or no?*

3. *Whether sanctification can evidence justification, when justification lies dark?*

4. *How shall a poor soul, that hath not the Witnesse of the Spirit, nor cannot see any goodnesse in it self; How (I say) shall such a soul take comfort? Or, on what condition shall we tender comfort to such a soul?*

To which is added a fifth, viz.

5. *Whether Christ in his coming, did purchase Life, and Salvation for All; or, onely for the Elect?*

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Dear Friend & brother in Christ; my indeared love presented to you: Giving to you thanks for all your love to me.

This is to put you in mind of your promise, in sending me a letter: In your Letter, I beseech you give me an answer to these four Questions.

First, Is a Christian freed from the morall Law, yea or no? Secondly, whether a Christian tempted to sin, should strive against sin, yea or no? Thirdly, Whether Sanctification
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can evidence Iustification
when Iustification lies
darke. Fourthly, How
shall a poore soul that hath
not the witnes of the Spi-
rit, nor cannot see any
goodnesse in it self; How, I
say, shall such a soule take
comfort? or on what foun-
dation shall wee tender
Comfort to such a soule.

Dear Friend, I pray faile
not to give me an answer;
I long to speake with you,
that I may tell you how a-
boundantly my soul is o-
vercome by God, and finds
sweet content in God, since
I have had a diccoverie of
free

free Grace which doctrine
I was not only ignorant of,
but opposite unto, till I by
the love of it, was fetched
into it; And I now see it is
not a doctrine of loosenes;
But if any thing indeeres a
soul to God, and makes a
soule able to bring forth
fruit to God; it is to know
God in the way of his love.

O that the world did but
know, what the Saints do
enjoy in this way. Then
the pulpits would not be
so full of calumnies, and
the presse so full of reproa-
ches against the Doctirne
of free grace, as now they

now they be : So in haste I
rest, leaving you to God.

Your dear friend in Christ,

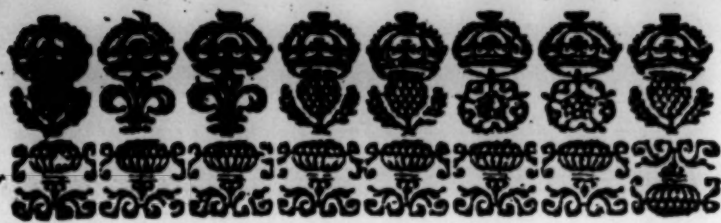
M. WALLIE.



DEAR FRIEND,

I Have received your
Letter; I reioyce much
to see & heare of the sweet
comming in of Christ I
desire to blesse God in
your behalf: And for your
questions, I have here sent
you an answer according
to my small ability, as GOD
hath given in unto me.

Vale.



Four questions answered.

I. Question.

Is a Christian freed from the Moral Law, yea or no?

Ans^r. Without all question a Christian is thus, as it was held out by the hand of *Moses*; And by that expression, I mean, as it was *Rom. 7. 1.*
 a Covenant of workes: and so a *Rom. 10.*
 Law where God did declare him- *4.*
 selfe a God ouer us, and not a God *2 Cor. 3. 11.*
 for us, except we were for him; *Heb. 8.*
 & so we are not under the Law; but *13.*
 as it is handed to us in a Christ, By
 that I mean, as it is made known to
 us in a covenant of grace; in which
 covenant God doth engage himselfe
 to doe by us, what in the other co-
 venant and Law he required of us:
 So that the materials of the Law *Ier. 33. 8.*
 are not destroyed, but much exal- *Heb. 8. 10*

ted; for now it is not onely a duty but a high priviledge; to work, and to walke by the power of God to acknowledge God: and so we do not go about to destroy the matter of the Law, but the old obligation of the Law, which was, *do and live*. But now we are to *doe because we live*; we are not to do for love, but to acknowledge love from the power of the incomes of it self, which is in God for us, which freely runs out from God to us, but to produce in us, whatsoever is required of us,

If any one now *object* and say, this is to lay aside all duty, and live as we list.

To this I answer, this is not so; for love enjoyed, ties and endears more then love supposed: But I know, that these that are not by God gathered up into the bosome of God, and so made able to understand the nature of love within the limits of its owne light they will, they cannot chuse, but so judge: For
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men judge of a thing, according to the nature of that light in which they live: I say no more of that.

Quest. 2. whether a Christian tempted to sin, should strive against sin yea or no:

Ans. To which I answer, that it is our duty, but not our ability: The alteration of the covenant doth not destroy duty, but layes it upon *Phil. 2.* a higher power; Therefore the Apostle in all exhortations, draws *2 Cor. 7.* forth duties from the power of privileges, as thus, *Seeing we have these promises, let us cleanse our selves, 12.* &c. And the grace of God which brings salvation, teach us to deny ungodliness, &c.

Dear friend; I may strive and sin in striving; there is a way of striving which its our privilege to be acting in: but if selfe strive against self, and sin; we are more wrestled into selfe, and sin. Or when self, by the terrours of the old covenant, goes about to lay down selfe: selfe exalts it it self, by such layings downe: Or when I strive from

such a light as is gathered up, which light presents God as set against me, and to be altered by something done by me : this is againe to return to Egypt, and to live upon a covenant of workes, and so we may sin in striving against sin : For though the worke, as a worke, be approved on by God; yet the way in the work, is altogether contrary to the mind of God : But when we by the power of God, do strive against sinne, which is against God, the more I strive in this way, the better it is; and I count it not onely a dutie, but a high priviledge.

The Lord make you, and I thus to know God, that by that light we may be carried out to live upon God, and to God, in all our actions.

For, deare friend, you know that sinne is not made the lesse, but a great deal the more unlovely by the apprehending of God, in the light of his owne love. Let men say what they will, this I know that a man is not truly Christianized, and really crucified to sin, till he see a higher good

good and excellency in God presented to him, and for him, then he can possibly see in any way of sinne So much in answer to that.

Quest. 3. Whether sanctification can evidence justification, when justification lies dark?

Ans. If the question be so, I answer, it doth not; For if I question the acceptation of my person; I must needs question so farre the acceptation of my actions:

Gen. 4. 4.

Heb. 11.

Abel beleived the acceptation of his person, and so of his sacrifice. Therefore for me to goe a bout to answer a doubtfull justification, by a doubtfull *sanctification*; is to answer a doubt, by a doubtfull thing; whereas the doubtfulness of the thing *Answering*, arises from the doubtfulness of the thing to be *Answered*: and how impossible and uncomfortable this is, I leave you to judge which I am confident have otherwise learned Christ.

Besides, *acts of sanctification as bare acts*: they say do not evidence it but as *sanctified acts*; for say they, *Love as a bare*

a bare act doth not evidence, but an act rising from a right principle; which principle is the discoverie of Gods love to me, which discoverie produces in me love to himselfe; Now do but take notice of this seriously: I may not looke upon my love, as evidencing, further then it arises from Gods love to me, discovered; So then when there is no discoverie of Gods love to me, I cannot look upon my love as an evidencing love. Therefore by their own argument, love cannot make out to me a proprietie in Gods love, when Gods love is hid and not made manifest to me, by a foregoing witnessse of the Spirit. And so *sanctification* is not, nor cannot be an evidence of *justification*, when *justification* lies darke. Therefore those Scriptures in the Epistle of *John* and else where, are not to be understood as first, but second evidences.

But it may be objected, if the witnessse of the spirit must go first this is a foolish thing, for it is but to light

17. 3.
14.

light a candle to looke upon the Sun.

To which I answer; which is * He that the greatest folly, for a man to light hath not a candle to looke upon the Sun: Or, sensible for a man to light a candle to look enjoy, for his eyes when he hath lost * ment of them: judge you. justification,

If you ask me whether there be which is much danger in preaching and pres- his eyes to sing men to believe in God accor- behold the ding to their measure of love, and truth of not to presse them to believe a pro- Sanctifi- prietic in love, though they cannot cation; and then love, that so they may love. goeth to

To this I answer, For men to look upon preach, and presse men to believe a justification by proprietic in God, according to sanctifica- their measure of love, and not press ion; he them to believe, though they do not goeth to love; that they may love; This is to light a reduce them againe to a covenant of candle to workes: so to preach, and hear, is look for his eyes very dangtrous when he hath lost

Quest. 4 If this be so, How shall hath lost a poore soule thaa hath not the wit- them, nesse of the Spirit, nor cannot see any goodnesse

goodnesse in it selfe : How, I say, shall such a soule take comfort ? or on what foundation shall we tender comfort to such a soule ?

Ans^r. To which I answer, that the foundation on which I am to tender such soules comfort is not the actings of God in them, but the unchangable disposition of God for them, which runs out to them without reference to any good in them; but to produce in them, whatsoever God requiers of them; and this foundation is held out to them in the Gospel, where God offers from himselfe a free God, a full Christ, to a nothing creature. Now if the promise of Salvation, and Justification, had been tendred to us, as a looking upon some qualification in us, and not bringing in the bowels of it a power to produce all qualifications in us, it had not been free, but still a covenant of works; but it is free, therefore there is a great deal of comfort to poore soules: Although they be nothing yet there is warrant to beleeve

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leeve they may be something: Though they cannot do, yet there is ground to believe, that so beleeving, they may do.

And further know, that this foundation is not laid for me to rest upon, when I can do, but a foundation to rest upon, to recover me when I am fallen through infirmity and cannot do, that so through beleeving I may enjoy power to do; and this is a great comfort: And therefore a want of power to do though it be matter of griefe; yet it is no ground of discouragement to keepe us from beleeving; but rather an incouragement to beleeve the more. This I speak not to declare any abilitie in the creature to beleeve, but the warrantablenesse of a poore soule beleeving, though it be thus, and thus, with them, as before said.

Thus having given you a brief answer to your queries, I leave you to the teachings of the truth, which is able so to make forth it selfe to us,
as

as to discover what is to be eyed in
it, and observed from it, and to that
truth i leave you and rest :

Your friend

and Brother

in Christ,

PAUL HOBSON.